

THE INQUIRER

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AND FREE RELIGIOUS FELLOWSHIP

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THE UNNOTICED REVOLUTION

THERE is perhaps no more crucial moral issue to-day for socially-minded persons than international relations. Upon right decisions there depends the future of mankind. Every country has its own particular problems; they are intensely involved; and no country has more particular problems, or more complicated, than Britain. Within a decade her position in world affairs has undergone a drastic revolution. As an imperial power she has withdrawn from Asia: she is establishing entirely new relationships with the late dependencies in Africa; immediately after the war she was forced to ask the U.S.A. to take over the virtual policing of the Mediterranean, thus giving up her traditional position there. America now is doing its troubled best to take over what was left of British influence in the Middle East, and it remains to be seen whether America can do this. Almost weekly the scene changes, and the citizen, if he is able to follow events, has to make up his mind what to do for the best.

What is To Be Done?

It involves moral issues of the gravest kind. To what extent should power be given up voluntarily? In what manner should Britain adjust herself to new relationships to peoples who once depended on her? It is doubtful if at any time in British history there has been such a sudden and drastic revolution with the outside world. And the end is not yet. Crises comparable to the Suez crisis can be seen on the horizon. Many people in this country endured a moral agony over Suez. It is well to anticipate what is to come.

An Exacting Test

What have the churches to say? It is an important question. Have they nothing whatever to say upon the moral issues that concern so many people intensely? Must they leave their congregations to the mercies of the newspapers, the radio and the debates in Parliament? Must those who "profess and call themselves Christians" have nothing more to say among themselves and to other people than those who are indifferent to the word?

There is an exacting test. The Christian Church in this country is a minority community. Only one in ten of the population, perhaps less, attend services. The minority, it must be assumed, since it makes its own voluntary choice, is a serious one, that is to say, it de-

liberately chooses to be different from the majority. It believes it inherits the richest tradition of human behaviour in reflection and action in Western civilization. That civilization would not exist were it not, at least in part, for the existence of the Christian Church. Yet it is doubtful whether the moral decisions of this conscious minority, on grave international affairs, is in any way different from the majority who have nothing to do with church life. It is probable that the division, for instance, which rent the national life over Suez, was faithfully duplicated within the church membership. The churches in such an issue had no more definite guidance than to be found outside.

Church Morality

In a moral crisis, are Christians to be left to make up their own minds without any direct reference to what they collectively believe? Is Church morality to be exactly the same as civil morality? If so, then the insistent question will be asked, what is religion as it is found in the churches?

On certain matters, the churches are specific enough in their teaching. On the whole, the Christian Church has a very firm teaching on divorce, and expects its members to obey it. What teaching can it offer upon the possible holocaust of a future war? That is, a teaching that differs in any sense from anything that is normally accepted outside? This surely is as important for the moral welfare of its members as anything it may say upon the subject of divorce. Within the realm of action understood by international relations now rests the destiny of mankind. This is an entirely new situation. Can the Christian religion—for that matter, in a wider aspect, any religion—tell mankind what to do and how it ought to do it?

Recently, the Archbishop of Canterbury appealed that the divisions about the Suez crisis should be forgotten. A very sensible appeal. But he made it in the name of national unity. He was almost writing in the form of a functionary of the State lifted above party. It was an appeal that could have been made by many men outside the Church. It broke no new ground. It showed no new way. The test is laid upon religion for finding a new way. For if religion is helpless what can succeed?

Here is a new call and adventure for men as momentous as any likely to be offered to them. There is a world to be saved. There is a tangle of ideas and an enormous pile of fossilized emotions to be fought through. It is a

task which the Unitarian community could undertake, and by saving others, save itself. There is a new world-spiritual situation waiting to be touched off that could help save the world. Against this task others that seem so important at the moment become parochial. There is a splendid and major task before the Unitarian community on several fronts of thought and action. The opportunity is waiting, and it is as real and exciting as ever offered to men with a purpose beyond their own lives.

MY RELIGION

By Dr. Harold Scott

(Minister of the First Unitarian Society,
Salt Lake City, U.S.A.)

TO put one's religion into words for another is impossible. I can talk about the psychology of religious experience. I can talk about the historical, textual, or other aspects of the Bible. I can examine the salvation schemes of the past and present. I can inspect for validity theological terms, concepts, and creeds. But I cannot tell you what is my religion anymore than you can tell me what is yours. Human communication has not yet well enough developed among humans that our gossamer intimate yearnings, that complex we call our religion, can be passed on.

We need to keep in mind the difference between our religion and its intellectual framework, or rationalization—our theology. Religion is the science of life, the art of living, our attitude and approach to life. It is doing but still more it is being.

Theology is important. An integrated philosophy of life is important as a yardstick for daily use in meeting our problems. Without it a person is at the mercy of the latest breeze that blows. A person might hold to correct definitions of religion yet not be a very religious person. A person's theology is his explanation of the universe; his religion is what he is, and what he does. The explanation may not fit the behaviour. I have met some very pious people whose behaviour was not admirable. I have met some intellectually capable people who were mighty hard to get on with. On the other hand I have met people guiltless of validity in theology who proved themselves possessed of religion in terms of doing and being. Their religion was better than their theology. Some people do pretty well with a second- or third-rate theology; while others do not do very well with a theology that is impeccable.

Religion and Theology

We cannot tell a person's religion by the words he uses to describe it. One of the cruelest women I ever knew wrote sentimental religious poetry. One of the most ruthless men financially I ever knew never missed Wednesday night prayer-meeting. The most successful wrecker of church programmes seems always to be a person who uses the language of deepest piety. That goes for ministers and members of church committees both. Of course we need not jump to the conclusion that the person who in church uses the language of the saints is bound to be cruel, ruthless, a hypocrite, or a wrecker of church programmes. I merely state that out of my own long experience I have learned to be wary of those who use such language.

With some effort a person can reduce his theology to words. With a little more effort a person can set forth his philosophy of life. But his religion escapes all categories, goes beyond facts, learning, experiment, and discipline. It involves aspiration, dreams, hopes, intuition, delicate intimations, and vague yearnings.

Religion is like music only more comprehensive. I little understand music but it stirs my imagination and my emotions. Of course, music, as sound, is susceptible of some analysis. But the parts do not add up to the whole. There are no words to describe one's personal religion or music as a subjective experience. You experience it, you don't con-

struct it. Religion is a matter of sensitivity to values and appreciations that cannot be weighed, measured and reduced to atomic analysis. A cathedral is constructed of bricks, mortar, stone, glass and wood, but a pile of these materials is not a cathedral.

The Number of Lines

The story is told that the night Philips Brooks matriculated in theological seminary there was a student meeting. One student after another got up and told how he loved Jesus, how dedicated he was to saving the souls of the heathen, and what a wonderful thing it was to be saved through the blessed blood of the crucified Christ and all that. Brooks was discouraged. He had had no such soul-shaking experience. The next morning at the eight o'clock class Philips Brooks was the only student who had translated the assigned number of lines.

Religion implies concern, devotion, surrender, consecration, commitment. One of the things in religion about which I have wondered is the waste of human devotion to that which is worthless.

I do not accept revelation. I accept the biological view of life and religion. Religion is a part of human nature. Human beings developed that way. Religion is native to man, intrinsic to man. It is part of his being whether he acknowledges it or not. It is not a germ disease. You don't catch it like the measles. It is there ready to be developed. Psychology of Religion has a definition of religion that is helpful at this point: religion is man's emotional response to the totality of his universe. It is man's response to whatever in his total experience he regards as supreme.

Things As They Are

The person with high emotional potential should be careful he does not indulge in an emotional debauch and then try to force facts into his emotional construction. The habit of critical search for facts would greatly improve the mental health of the U.S.A. One must not say, "It makes me so happy to think that beauty, goodness, and truth are floating around in the sky—therefore it must be true". One must not say, "So and so arouses emotion in me—therefore it must be true". The beautiful, or what we regard as beautiful, is not always true. The best is not always true; sometimes the worst is true. Only as religion concentrates its devotion on reality has it any saving power. The task of a religious society is to transfer emotional attitudes to things as they are.

What do I mean by things as they are? I am thinking of beginning with the known, the things about our feet. Here is the beginning of the scope of religion: religion of the small things, the daily tasks, the common round, the familiar scenes and known people. I am thinking especially of human beings and their capacity to bring out the best in us and to give us emotional satisfaction. I find religion in the human race. I get emotional satisfaction out of brotherhood. The so-called gods do not move me. I respond to people. The inter-relationship of humans is the real ground for a valid religious experience. The retreat to the gods is a confession of failure to master the art of human inter-relationships. In addition I am thinking of human society, its groups and its group problems. I am thinking of devotion to the solution of those problems, of dedication to the happiness of the entire family of mankind and the emotional thrill to be derived from that.

COMMENT

A Stick in Time

AT the Pilgrims' dinner a few days ago, in honour of the departing American Ambassador, Mr. Aldrich, the guest of honour had some salutary things to say about the relations between his country and ours. "It has been a source of great sadness to me that in the final months of my term of office this wonderful understanding between us has been

clouded by doubt, dispute, and even bitterness. This cloud, I am happy to say, is beginning to lift. . . . As Vice-President Nixon has said recently, there were faults on both sides, but let us put recriminations behind us and look ahead. Let us seek to construct a working partnership that cannot again be betrayed by the shock of events.

That is just our problem. At present our Government and that of the United States make separate decisions upon matters in many divergent quarters of the globe, without any reference to each other, although we all know that as the world is constituted to-day the consequences of those decisions can have violent repercussions on the other. In the long run, our interests are one and the same, and common sense would suggest that, as in the case of far-reaching commercial partnerships, our foreign policies should be continuously discussed and formulated in common before being acted upon. We should then avoid the spectacle of Cabinet Ministers attacking in public a power with whom we are supposed to be in alliance, and an American Secretary of State making wounding and unnecessary references to British and French soldiers.

It would be wise, indeed, for all the leading NATO powers to concert their foreign policies, and it is probably a realization of this that is making the West European powers look with greater favour upon the prospect of European Union. When, a week or two ago, there was an account in our papers of future deployment of the American Far Eastern Fleet, the peculiar relationship between American power and the defence of Formosa and the surrounding seas was emphasized in such a way as to call for common discussion in order to avoid further deviations and recriminations.

Explaining The Giraffes

An able-bodied youth was arrested by the police and appeared before the magistrates. "I believe they took you into custody at the Zoo? Is that so?" "Yes," said the youth.

"I understand that the officials complain of you as being an incorrigible vagabond? . . . What were you doing at the Zoo? . . . Have you any means of livelihood?" "Indeed I have," said the youth. "I explain the giraffes to the visitors." I thought of this story when I read the account of Lord Attlee's visit to Canada. After having given well-attended lectures on Britain in the United States, he seems to have been disappointed by his reception in Canada. A sparsely attended meeting at Niagara Falls, led through an erroneous report, to the cancellation of his meeting in Toronto. Some of the trouble seems to have been that Lord Attlee was in the habit of giving somewhat "terse" answers to the questions of reporters and others, and to have been annoyed by the silliness of some of the questions. There is, of course, no end to the triviality of questions that people can ask; people in the Dominions are often slightly annoyed at the silly questions asked by visitors from Britain. That sort of thing, however, can be met only by suffering fools gladly, for most of us have wide gaps in our knowledge. Lord Attlee is one of our few elder statesmen, and is honoured by people of all classes and it is a pity that he should have been so touchy. It is my own view that the peace of the world largely depends on the continuing friendship and co-operation between Western peoples, but if our leaders can't contribute to that condition the situation becomes much more difficult.

"As Good Fish In The Sea. . ."

Most of us, no doubt, hear from time to time of young people who are planning to go to Canada or one of the other Dominions; and it is said that applications at the London offices of the Dominions have in the last few weeks reached almost unprecedented numbers. In Montreal, the other day, an official of the Ministry of Education was reported to have said that whereas he used to encourage young men and women with ambition and a sense of adventure to go to Canada, they no longer needed encouragement. "So

many want to leave that it may well become a source of embarrassment to us." This report has since been denied, but the view is held by a great number of people that British industrial progress is being threatened by the flood of young people now planning to emigrate.

For my part, I am inclined to think that in this respect there are, and will for many years, be "as good fish in the sea as ever came out of it". Britain's problem is not lack of ability in young people, but to find ways of utilizing what ability exists. Anthony Barnett in *The Human Species* asks what proportion of the total population have IQ's similar to those of the best half of university students? The answer, he says, is that, at student ages, 5.3 per cent have IQ's of 124 or more, so that only about one in five of those whose IQ is within the range of the best half of the students ever reach a university. That does not, of course, give a reliable indication of the amount of wasted ability which might have been effective in the field of industry, but it does suggest a lack of readiness to make the best use of the talents of our young men and women. The number of emigrants to Canada can hardly have a very decisive influence on the amount of ability at the command of a community that is determined to seek and utilize it.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

A GROUP of people on Women's Hour recently were discussing what the word *Luxury* meant to them. Their ideas ranged from a good night's sleep to the plushiest of continental hotels, from going to bed early with a jug of coffee, favourite sandwiches and listening to a radio play to the most costly meals served in a restaurant. The last speaker mentioned the vulgar ostentation of those who lived in what he termed a luxurious state, and how abjectly depressing was the pursuit of pleasure.

Personally I am just as little attracted to those ascetics whose lives are devoid of any luxury as those whose days are crammed with it. There should be something of the connoisseur in our make-up, and as in nature we behold such dazzling creations as peacocks and hear such astonishing songs as those from the nightingale, so should we know those personal delights which give an extension of pleasure in our own lives.

What constitutes a luxury to one person can be the opposite to another. An early night and the deep warmth of a bed is no treat to those who, finding time on their hands, often retire early for lack of something to do, someone to talk to.

Those who are forced to travel and who no doubt incur the envy of the stay-at-homes would no doubt deem it a luxury to have a quiet evening by the fireside instead of the lounge of the most fabulous hotel.

One's mood often determines the luxury in which one would most like to indulge. Breakfast in bed is nearly always a luxury to a housewife, and the meal prepared by someone else a delight unknown to a man. Being a Londoner one of my dreams of luxury would be going to a theatre knowing that I had a ticket for another play or concert in my purse. A theatre or musical critic would no doubt find it a luxury to stay away, but dreams are always in contrast to one's habitual way of living.

It is a dull person who does not know what to him is a luxury; a priggish person who pretends he is above such things. Though the uncouth "early to bed" luxury which is the dream of a harassed mother is in the most simple category of self-indulgence, and these no doubt often yield the deepest satisfaction, still, those that cost money such as an occasional feast, a good seat at the theatre, a well-appointed hotel are not to be rejected either—for those who rejoice in them.

Though simplicity is the key-note of quiet happiness and deep satisfaction, there are times when "a little fling" is necessary, and oh! how enjoyable and luminous are those lovely occasions!

★

Most of us at some time in our lives have taken part in amateur dramatics. We remember those occasions very vividly, and the plays leave a lasting impression. Important ideas can be conveyed in dramatic form and this medium could be used more frequently and impressively in our churches and Sunday Schools.

I was very interested recently to read "Dusk and Dawn" a Dramatic Trilogy of the Decline and Resurgence of Christianity by Basil Viney. These little plays give vivid pictures of the history, the people and the changing thought in the early days of Christianity, and will introduce to many the lesser-known and heroic spirits who made their stand against the dogmatism of the church. Sebastian Franck was one of these, a man who lived centuries in advance of his time and who saw the universal meaning of religion at a time which was torn by sectarian strife.

These plays which are complete with diagrams and directions for production have already been used with great success, and all those of our churches who have dramatic societies would be well-rewarded to consider these excellent and illuminating plays.

Copies are five shillings each, but for those groups and players purchasing eight copies or more there is a greatly reduced price of only one shilling per copy. They may be obtained from The Rev. Basil Viney, 172 Mayals Road, Swansea.

★

One of my most happy memories of those enchanted days in Brione is of Marianne in the vine-trellised garden cogitating over her letter writing. Not for her the brief scrappy notes written at odd times between other more important occasions; a letter was a means of communication with a person and therefore not to be treated lightly. I asked her once if it was not tiring writing such long letters and often in a different language from her own. "No," she said unhesitatingly, "Writing letters gives a beautiful feeling." "A beautiful feeling"? Yes! Many of the older generation knew this, but the "gentlest art" has lost its hold to-day. Not only is the pace of life, its mass-mindedness responsible, but the telephone has largely taken the place of letter writing. Of all modern inventions I would least like to dispense with the telephone, but its use and pleasure should not mean that letter writing is a thing of the past.

Letters take time to write; there is a sense of nearness with the person to whom one is communicating; a measure of concentration is needed; the expression of thoughts and feelings in words is a creative activity. Then letters have this inestimable value to the receiver—they can be read over and over again, cherished, put away and brought out again when so desired. Letters are an intrinsic part of personal living, as they are of a country's literature. No mechanical device can take the place of letters.

As Abbie Graham said:—

"Every letter is something of a miracle. A soul dictates its thought. Queer markings appear on a piece of paper. The paper is sealed and stamped. Other signs are placed on the outer covering. The little packet is entrusted to utter strangers. It arrives. It is translated by another soul. It may transform a day—those hieroglyphics of a soul."

Correction

In the article "The Annual Meetings, 1957" there was a mistake about the Lord Mayor's Reception. This will be on Thursday, April 25, and the meeting, "What I expect of the Church", will be on the Wednesday evening.

THE DEAD SEA SCROLLS

A. B. Dewar

YET another book on this subject. A recent one (*Secrets of the Dead Sea Scrolls* by Hugh J. Schonfield, published at 21s. by Vallentine, Mitchell) makes some very interesting and novel suggestions about the surprising treasure of Hebrew documents found in the caves near the Dead Sea. This book is based upon the author's wide and intimate acquaintance with Jewish literature of all kinds written 200 years before the birth of Jesus and well on into the Christian era. His knowledge is comparable with that of the Unitarian scholar, Dr. Travers Herford, whom he often mentions.

These Dead Sea Scrolls are Jewish and all students of the subject have realized that they can best be understood in relation to Jewish history and Jewish ideas of quite a wide period—and this does not mean only the Jewish ideas preserved for us in the Old Testament or the New. Dr. Schonfield sharply reminds us of a vast body of Jewish writing which is quite unfamiliar to most Christians and probably to most scholars. He believes this material must be taken into account if we are really to understand the Community which produced the Scrolls. I can perhaps best illustrate the usefulness of Dr. Schonfield's work by saying that the significance of the Methodists cannot be understood by reading John Wesley's Journal only from a Roman Catholic point of view. A lot has to be known about many non-Catholic ideas before anyone can pretend to understand Methodism. In the same way the Dead Sea Scrolls can only be understood by appealing to ideas outside the range of traditional Christianity.

★

Throughout history, particularly Jewish and Christian history, there have been times when religious ideas have been influenced by the notion that the present order of things in the world would come to a sudden end. Much of the preaching of Jesus was based on this notion. In our present atomic age quite a few serious folk have had, and still have, a similar notion, though they never refer to the teaching about the Last Things which appears in the New Testament and parts of the Old. Dr. Schonfield shows, as indeed other scholars have done, that notions about the Coming End of the World were very present to the minds of the people responsible for the Dead Sea Scrolls. They seriously did believe that they had to prepare for the End and most of their strange documents and commentaries on Holy Writ were written with that End very much in view. So much is generally agreed.

But when were they written? Dr. Schonfield suggests a later date than most other scholars. He believes most of them were written during the first Christian century and particularly at a time of acute anguish for the Jewish people, viz. the Fall of Jerusalem in A.D. 70. This event affected not only orthodox Jews but equally those who had become Christians while maintaining their fidelity to the Law of Moses. To the members of this Dead Sea Community this End was expected and they had been preparing for it for decades, according to Dr. Schonfield. The End had seemed to tarry. At different times dreadful things had happened which seemed to presage this End. They feverishly wrote their manuals and commentaries upon all the Old Testament writing which seemed to throw any light, from past happenings, on the manner in which this End would come. Don't we often do something similar in our modern context when we discuss the terrors of the Hydrogen Bomb and the exhaustion of the earth's natural resources? They separated themselves from the rest of Jewry in order better to prepare for that End. They carefully described what would be the ideal organization of their Community when that End came. Some of these writings could be made public. Others had to be kept secret and, according to Dr. Schonfield, were hidden away for the service of the Righteous in the Last Days.

He shows how many Jewish non-Biblical writings foreshadow what this community at Qumran was attempting to do. There is little doubt that Dr. Schonfield's conclusions will have to be seriously taken into account in all further work on the Scrolls.

★

On the vexed question as to the origins of the Community he has some novel ideas, but they involve too many technicalities for a short notice. He seems to me to make out a good case for the view that it originated under a religious leader during a time of intense persecution in Palestine in the first half of the 2nd century B.C. This leader is unknown. He appears (as indeed Jesus did later) as a composite figure with features borrowed from more than one suffering Jewish saint, priest and prophet. Under this leader there was banded together a pious movement of Jewish Penitents who, separating themselves from the religious corruptions of their country, emigrated to the land of Damascus. Documents from this stage of the movement were already known and tie up most clearly with the Dead Sea Scrolls. The leader died, but the movement continued. Just before the birth of Jesus its members returned to the settlement at Qumran in preparation for the Advent of the Last Days. There they copied their manuscripts and their commentaries on the sacred books, storing them up in preparation for Armageddon. And Armageddon came, but not as they and many others (including Jesus) had thought, but probably with the Fall of Jerusalem in A.D. 70. That is Dr. Schonfield's surmise and I think he makes out a good case.

Whether scholars agree or not with all the details of Dr. Schonfield's conclusions, his book clearly shows that the Dead Sea Scrolls become increasingly important for our understanding of the background against which primitive Christianity developed.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Evolution

Sir.—There appears to be a confusion in Mr. Tavener's use of the terms "Evolution" and "Darwinism" (in Part II of "Progress and Reason").

Charles Darwin did not, as is often supposed, "invent" Evolution, nor was he the first to "discover" the principle of Evolution.

What he did do was (1) to establish Evolution as a scientific fact, and (2) to advance the theory of "Natural Selection" as his own personal "guess" as to how Evolution took place—and it is "Natural Selection", not Evolution, which should properly be called "Darwinism".

Evolution was a well-established idea long before Darwin was born. The heroic monk, Giordano Bruno, taught Evolution in the 16th Century. Later, it figured prominently in the thought and work of men such as Buffon (1707-88), Kant (1724-1804), Erasmus Darwin (1731-1802), Herder (1744-1803), Lamarck (1744-1829) and Goethe (1749-1832)—all of whom, be it noted, are well and truly pre-Darwinian.

By the second half of the 18th Century, Evolution had emerged as a powerful contender against the Bible theory of "Special Creation", but it was not until the appearance of "Origin of Species" (1859) and "The Descent of Man" (1871) that Evolution was established as a fact—and one which, in very truth, "made a monkey" out of those who sought vainly to discredit it.

The 18th Century Evolutionists were mainly Deist in their outlook, and they saw Evolution as an expression of the will and purpose of the Creator. After the arrival of Charles Darwin, however, Evolution became travestied into Darwinism—into the specious folly of Natural Selection and the Dogma of the Survival of the Fittest; whereupon science, philosophy and art proceeded to go stark, staring crazy.

But that is another story.—Yours,

Clifford Rowe, Essex.

Howard Hunter.

Change

There at one time was my abiding place.
Now no more
Will those walls give me shelter,
Nor the door
Yield to my hand.

There at one time it seemed no better home
Should I find,
Yet in this new abode
Has my mind
Found deeper peace.

When at some time my spirit must depart
From this clay,
Should it not journey gladly
On the way
That is ordained?

Frances Ainsworth.

Unitarians and Christmas

Sir.—One answer, and an excellent one, to "Commentator's" misgivings about Unitarian Christmas services, is given by H. L. Short in his sermon printed in your issue of January 19. As a Unitarian born and bred, I have always felt that just as Easter is the great orthodox Christian festival, Christmas is the great Unitarian festival, the birthday of our founder, for whose life we gladly give thanks. A Unitarian carol service is a carol service with a difference. True, we may sing of Magi and Shepherds, who have become for us no more than picturesque symbols of human reverence for one whom we acknowledge as a supreme spiritual leader, but we do not sing of God and singers being "reconciled" by this birth, nor of "God in his mother's arms".

If "Commentator" is really persuaded that he can no longer enjoy Unitarian Christmas carol services, I am left wondering whether he will find himself able in future to enjoy a dinner of turkey and plum-pudding on December 25!—Yours,

Aldricham.

Arthur W. Vallance.

"The Inquirer" And Politics

Sir.—As one who has been a reader of *The Inquirer* for over 65 years will you give me an inch or two to thank the Rev. H. W. Kemshall, of Lincoln, for his very sensible letter.

Mr. Kemshall is the fighting leader of a congregation whose forefathers produced William Brewster and William Bradford and other passengers on the Mayflower in 1620 and they founded the colony of New England. It was their way of fighting intolerance.

I am not a Conservative and since the year 1900 I have voted Liberal at every general election. But with my heart and soul I say:—"Thank God for Sir Anthony Eden". You seem to have forgotten we are an Imperial race. In a history of the world, England's colonialism is its great glory. It is well known at West Ham Lane Unitarian Chapel in the 1880's the Rev. S. S. Brettell told us all about it, and in the 1890's a Unitarian Minister at Forest Gate (Rev. William Holmshaw) gave lectures on the New England poets. For many years Joseph Chamberlain—another Unitarian—insisted upon our Imperial birthright as Empire builders.

Everybody knows that the Labour Party's support of Nasser is an attempt to bring down our present government so that the Labour Party may gain office.—Yours,

National Liberal Club, S.W.1. Arthur Bacroft (aged 83).

Sir.—It is with regret that I read Mr. Kemshall's letter appealing to you to give your readers less party political utterances and condemnatory lectures.

Firstly, I am tempted to ask myself what our proud forefathers would have thought on reading his letter. Would they, who faced persecution and intolerance, have protested to you, Sir, for not writing strictly about "Religious" matters? Have we become so detached from life that we are unable to see moral problems as such?

Secondly, I am wondering how Mr. Kemshall proposes that you should distinguish between "religious" and "non-religious" subjects. Is it possible to dissect life's problems with precision into "Religious", "Political" and "Economic"? The one of a loaf of bread increases—is this a "Religious", "Political" or "Economic" problem? An "Economic" message introduced by a "Political" party has surely "Religious" ramifications in so far

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Downing—On January 28 at West Park Hospital, Macclesfield, to Ruth (née Holt) and Benjamin, of 16 Stral Road, Wilmslow, a daughter (Naomi Jane).

Miscellaneous

Wanted—Housekeeper-Cook. One lady. Bangor. £2 10s. p.w. Fraser, 4 Hillcrest Park, Esher.

A holiday for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The House is endowed by the Trust so that the charge is reduced to 4s guineas a week.

Teachers, Nurses, Ministers of Religion and other persons in active life, are invited to apply for particulars to the Warden at the above address.

Ministers, Lay Pastors and Secretaries are asked to recommend persons who are suited to become members of the North and East Lancashire Unitarian and Free Christian Lay Preachers' Association. Confidentially to Leslie Procter, Secretary, at Willow House, Waterfoot, Rossendale, Lancs.

HIBBERT HOUSES



The following sums were received in October, November and December, 1956:—

Subscriptions under Covenant

A. L. Blake	30 0 0
Miss S. G. Ward	2 0 0
A. A. Allwright	1 5 0
W. Morris	1 0 0
	34 5 0

Personal Subscriptions and Donations

Miss Gillsbrand	10 0
Miss A. W. James	5 0 0
Miss V. Reed	10 6
Mrs. M. R. New	2 2 0
W. V. Lewis	2 0 0
W. G. Welles	12 6
Anonymous	50 0 0
	60 15 0

Contributions from Churches and Institutions

Fitzwilliam Street Unitarian Church	
Women's League	2 0 0
Pennard Free Christian Meeting House	1 0 0
Bewell's Green Old Meeting House	1 5 0
The Old Meeting, Sidmouth	2 18 9
Glasgow Unitarian Church Women's League	1 1 0
Cross Street Church, Congleton	2 2 0
Southport Branch Women's League	1 0 0
Cape Town Women's League	5 0 0
Walsall Unitarian Church	3 3 0
Halsford Free Christian Church	5 0
Essex Church	7 5 10
	27 0 7

£122 0 7

Readers of *The Inquirer* will realize that the recent events in the Middle East have placed a heavy burden on the Rev. G. J. Sparham and his staff in Nicotia. The Committee has considered it necessary to increase the staff, and early in November, 1956, two lady helpers left for Cyprus and are now engaged at Hibbert House No. 14.

The Honorary Treasurer, Mr. K. Clifford Cook, of 24 North John Street, Liverpool 2, will gratefully acknowledge all donations and subscriptions towards the increased expenses of Hibbert Houses.

W. H. B. Eastwood

Friends at Cardiff, Eford and Northampton, and indeed, from a much wider field, have been saddened by the passing of Mr. W. H. B. Eastwood. Although 79 years of age he remained active, and since his coming to Cardiff, little over two years ago, he had endeared himself to the whole congregation. His good humour and gentleness of spirit were always evident, and he proved himself a faithful friend to all. For the last eighteen months he served as the Chairman of the West Grove Church Committee, and carried out his duties enthusiastically to the end. In former years he served on the Church Committee of our churches at Eford and Northampton. All the good causes which he supported will treasure the memory of his self-sacrificing, public-spirited service and sterling personal qualities. D.R.I.

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4s. per word, unless 6s.

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123, Williamstown, W.C.2

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